

of these sections are devoted to illustrate the nature and character of the Anglo-Indian press. Section 15 runs thus:—

SATURDAY, AUGUST 11, 1877. [CONFIDENTIAL]

that of a dog or cat belonging to a European; provided that the murderer be an Englishman. Section 16.—Whoever

an incident of this nature occurs, it would be legal for the

murderer who is an Englishman to be punished in the

shape of wages, because his tender hands may be put in

killing an uncivilized native. Section 17.—The medical

case of murder in which a European has killed a native, the

medical evidence should show that the deceased suffered from

and should recommend the murderer for some other

section 18.

and should recommend the murderer for some other

section 19.

section 20.

section 21.

section 22.

section 23.

section 24.

section 25.

section 26.

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section 37.

section 38.

section 39.

section 40.

section 41.

section 42.

section 43.

section 44.

section 45.

section 46.

section 47.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

NORTH-WESTERN PROVINCES,

ODH, AND CENTRAL PROVINCES.

Received up to 4th August, 1877.

(POLITICAL.)

GENERAL.

THE *Oudh Punch* of the 10th July publishes part of an article in the form of an Act in which the writer attempts to contrast the condition of natives with that of Europeans. The Act is said to have been enacted for the information and guidance of those natives who are votaries of liberty, and hope the Government will grant them liberty. The Act begins with definitions of terms, as follows:—Liberty is always to be understood as having reference to Europeans. Such terms as these, barbarians, the uncivilized, the ignorant, the unfaithful, &c., apply to Asiatics in general and Hindustanis in particular. The term "civilization" means the customs, manners, acts, and practices of Europeans, however bad they may be, as adultery, drunkenness, embezzlement, &c.

Circulation,
230 copies.

Circulation,
100 copies.

The same paper of the 31st July, publishes a few more sections of the said Act in continuation of the above. Some

of these sections are devoted to illustrate the nature and character of the Anglo-Indian press. *Section 15* runs thus:—**Killing a native is no crime**; and his life is of less value than that of a dog or cat belonging to a European; provided that the murderer be an Englishman. *Section 16*.—Whenever an incident of this nature occurs, it would be legal for the murderer who is an Englishman to be paid something in the shape of wages, because his tender hands may be hurt in killing an uncivilized native. *Section 17*.—The medical students should be taught as part of their studies that in any case of murder in which a European has killed a native, the medical evidence should show that the deceased suffered from an enlargement of the spleen, or some other severe disease, and should recommend the murderer for some wages under section 16.

Circulation,
142 copies.

The *Jalwa Tār* of the 1st August, in a communicated article, gives an account of the way in which the Nawab of Khairpur (Sind) celebrated the assumption of the imperial title by Her Majesty in his own State after his return from the Dehli darbar. The nawab gave a grand feast to the nobles and officers of the State, and held a darbar where speeches were delivered in honour of the occasion by the nawab, the heir apparent, and the foreign secretary of the State.

TURKEY.

Circulation,
325 copies.

The *Punjabi Akhbār* of the 28th July states:—We have received a printed paper from Bangalore from which it appears that some Musalmans of Bangalore are about to go to Turkey as volunteers. These men will wait for some time at Mecca to learn the military drill.

Circulation,
100 copies.

The *Nusrat-ul-Akhbār* of the 1st August, referring to the atrocities perpetrated by the Cossacks against the Muhamadan population of Bulgaria, says that cursed be the black-faced people (the Russians) who so emphatically denounced the Turkish atrocities in Bulgaria. Some inhabitants of London determined to share in the war as volunteers. The

clergy tried by all the means in their power to stir up the indignation of Europe against the Turks. Mr. Gladstone used all his eloquence to bring the Turkish atrocities home to his countrymen. But the cruelties committed by the Russians against the Musalmans have not exacted even an expression of sorrow from any man.

The *Oudh Akhbār* of the 30th July says that two different views are entertained by the press in regard to the Turkish sympathies of the Musalmans of India. Some of our contemporaries allege that little or no sympathy exists among the Indian Musalmans for the Turks. While others assert the existence of such a deep sympathy that the neutrality of the English power in the Turko-Russian war will be a source of grief to Indian Musalmans. They are also of opinion that if the Government of India will permit the Turkish envoy to Cabul to pass through India, a feeling of religious enthusiasm will be evoked among the Musalmans, which cannot be expected to produce good results. Those men who deny the existence of any great sympathy among the Indian Musalmans towards the Turks, urge several arguments in support of their opinion.

Circulation,
700 copies.

First.—They say that the amount of subscriptions collected in India for the relief of the Turkish wounded, widows, and orphans is extremely small compared with the enormous population of India. But this circumstance can be easily accounted for. Many men must have been dissuaded from making any contributions towards the Turkish relief fund by the wrong impression that those who are collecting subscriptions might appropriate the money to their own use. It is also an acknowledged fact that the Musalmans of India are generally involved in poverty. The inhabitants of towns and villages are, as a rule, ignorant of the present difficulties of Turkey, and of the existence of such a movement in India as the collecting of subscriptions.

Second.—They say that the Musalmans of India are divided into two sects, the Sunni and the Shia; and as the two sects are animated by great mutual rivalry and animosity, the Shias cannot sympathise with the Turks who are Sunnis. The Islam is no doubt split up into two rival sects owing to a difference in certain religious beliefs, but this difference is not so great as to make them forget that they are the followers of the same faith, or to prevent the one from sympathising with the other in the hour of need.

Third.—They say that as there is no personal intercourse between the Turks and the Indian Musalmans, there can be no sympathy between the two nations. True, no large numbers of Turks are to be found in India nor of Indian Musalmans in Turkey. But thousands of pilgrims from India and Turkey meet together at Mecca. The chief reason why the Sultan of Turkey is looked upon as the head of the whole Moslem world is this, that Musalmans hold their sanctuaries at Mecca and Medina in the greatest veneration, and the Sultan, who is the guardian and protector of those holy places, is honoured and revered by the whole Musalman community. In the event of the destruction of the Ottoman empire, no other Muhammadan State is powerful enough to prevent the Russians from taking possession of Mecca and Medina, and, therefore, the eyes of all Musalmans are at present eagerly turned towards the struggle between Russia and Turkey.

Next, the fears of those men who exaggerate the value of the sympathy of the Indian Musalmans for the Turks are quite unfounded. All Musalmans know well that it is their paramount duty to be loyal and faithful to that Government, under which they live in ease and comfort, which has granted

them full liberty in religious matters, and which provides them with opportunities to improve their secular interests. Any aid rendered by England to Turkey will, of course, be a source of great pleasure to them.

The *Lawrence Gazette* of the 31st July, referring to Dr. Birdwood's letter, published in the *Times*, says that the statement made by him that the Russo-Turkish war will produce no practical effect upon the public feeling of the Musalmans of India towards the English Government, is true. The British rule is very popular with natives. Its popularity with the Musalmans is chiefly due to the fact that they not only enjoy perfect religious liberty, but they can easily perform a pilgrimage to Mecca. Who can be so ungrateful as to be unmindful of the benefits of English rule; The Musalmans of India sympathise with the Turks and hate the Russians, simply because they know that England is an old ally of the Porte and her sympathies are even now with it. The contemplated advance of the Russians upon the neighbouring States of India, which threatens to disturb the peace of India, has also provoked their hatred towards the Russians. Moreover, they pray for the victory of the Turks, because it is natural with man to hate the oppressor and sympathise with the oppressed. Russia has causelessly invaded Turkey. A feeling of simple humanity has induced the Indian Musalmans to raise subscriptions for the relief of the Turkish wounded and widows. They would never do it if it were objectionable in any way. They also obtained the permission of the Government before they set about the collecting of subscriptions. They will never resort to any measure which may be opposed to the wishes of the Government.

Circulation,
500 copies.

The *Oudh Akhbār* of the 31st July praises the third troop of the 10th Regiment, Bengal Cavalry, quartered at Umballa, which has contributed a sum of Rs. 500 towards the Turkish relief fund, and asks the other regiments of Her Majesty's army in India to follow the example of the 10th Regiment.

Circulation,
700 copies.

The *Mitra Vild* (a newly started paper at Lahore) of the 30th July praises the Nizam of Haidarabad for the relief he has rendered to his famine-stricken people, and addressing those natives who have contributed towards the Turkish aid fund, says that it is incumbent upon them first to alleviate the distress of their own countrymen, and then afterwards they may show their sympathy for the foreigners, if they like.

NATIVE STATES.

The *Safir-i-Hind* of the 31st July says that it has long been the cherished wish of the Government of India that native chiefs should conduct the administration of their States on good and sound principles, that uninterrupted peace and tranquillity should prevail in the States, and education encouraged among the people. The native chiefs themselves know this very well, yet they have not taken sufficient pains to meet the wishes of the Government. They are generally very extravagant in their private expenses; and, therefore, when any one of them has to bear some extraordinary expenditure on account of the State, he is obliged to enforce economy, and public officers are indiscriminately dismissed. But when some of the experienced and efficient officers of the State have thus been dismissed, the proper administration of the State is evidently impossible. The editor then proceeds to point out that since native chiefs are generally illiterate, we look in vain for mental or moral progress in their States. They are surrounded by officers as ignorant as they themselves; and if any educated man happens by chance to get into their service, he is at once got rid of. The editor warns them of the danger of neglecting the improvement of their administrations, and complains of the maladministration of the State of Nabha.

GENERAL ADMINISTRATION.

A correspondent of the *Safir-i-Hindustán* of the 28th July, in an article headed "Liberty," argues that the native press has no liberty. The natives have no voice in political matters,

Circulation,
150 copies.

Circulation,
220 copies.

and, therefore, they cannot be expected to possess a sound political acumen. If any native has ability to express sound opinions on political questions, there are none to listen to him. If any one writes about the high-handed acts of the rulers, he runs the risk of being condemned as a seditious writer. The native press has, therefore, little or no liberty. It has to content itself with speaking of the cleanliness of roads, the usefulness of the telegraph and railway, the benefits of establishing schools and dispensaries, female education, widow marriage, the ignorance and incapacity of natives, and so forth. But to write about these subjects evidently savours of flattery. The editors of the *Friend of India*, and the *Indian Observer*, who are Englishmen, have incurred the displeasure of the Government, and this circumstance has surprised the whole world. But in our opinion there is nothing surprising in this. The editors may unwittingly have written something in our behalf, or they may have written something against Lord Lytton, which has induced His Lordship to check their liberty. The Government has slightly reproved them with the cunning object of frightening us out of our wits. If any natives be fond of publishing newspapers, they should adopt the style of the *Oudh Punch* (if that style of writing does not displease the Government), or they should divide their papers into three parts, as follows:—The first part should consist of miscellaneous news; the second part should be devoted to denounce natives for their incapacity; and the third part should extol the virtues of Europeans. If they follow our advice they will soon earn the good will of the Government, and will be declared to be enlightened and civilised.

The same paper draws the attention of the deputy commissioner of Amritsar to the mismanagement of the *chungi* office. Lala Paras Ram, the tahsildar of chungi, has ruined the trade of Amritsar. The *personnel* of the chungi office consists of fifty-one men. All of them are Hindus with the exception of six men who are Musalmans; and no less than sixteen of them are the relatives and dependents of the tahsil-

dar. The editor also publishes a list of all the *chungi* employés to bear out the above remarks.

The Muzaffarnagar correspondent of the *Prince of Wales' Gazette* of the 28th July, in continuation of his previous article (*vide the Selections for the week ending the 21st July, 1877, page 503*), says that owing to a quarrel among the *râises* of Muzaffarnagar, the inhabitants of the city are divided in two opposite parties. Lala Udaya Ram, honorary magistrate and secretary to the municipal committee, along with some members of the committee, heads one party. The other party is headed by Lala Bibho Mal, a banker, and some other respectable men. The honorary magistrate severely punishes the men of the opposite party, who are convicted of offending against sanitary rules, but he inflicts slight or no punishment upon those of his own party. The writer also refers to two instances in support of his remarks. He then proceeds to say that Lala Udaya Ram should be dismissed from his office of honorary magistrate, and Misra Baldeo Sahai should be appointed in his place.

Circulation
310 copies.

The *Kashi Patrika* of the 31st July publishes a Hindi translation of Resolution No. 1948A., dated the 16th July, of the North-Western Provinces Government, the object of which is to ensure the possession of a fair standard of general education by ministerial officers. In commenting upon the above resolution, the editor remarks that education has fallen off in popular estimation, owing to the reduction lately effected in the education department, but the resolution in question like a spell has produced an entire change. The education department was held in high estimation in the time of Sir William Muir, but Sir George Couper has exalted it to the very skies. The names of these two Lieutenant-Governors should be written in golden letters in the history of popular education of these provinces. We are, in no small degree, indebted to Raja Shiva Prasad, C.S.I., for this resolution, because he has been long advocating this measure as is evident from the yearly education reports.

The *Vakil-i-Hindustan* of the 27th July says that the Lieutenant-Governor of Bengal has lately drawn the attention of all commissioners to the Government circular of the 8th May, 1873, which fixes the daily working hours of all courts and offices. His Honour is of opinion that a want of punctuality on the part of officers, subjects, suitors, pleaders, and witnesses to great inconvenience. The editor then proceeds to remark ironically that the officers in the Panjab are happily at perfect liberty in this matter. They may come to the court at any time they like, and they may go home at any time they like. At Amritsar in these days one officer holds his court from 8 o'clock to 10 o'clock in the morning. Another officer comes to the court at any time after 6 o'clock and goes away at 10 o'clock. The other officers generally hold their courts from 10 A.M. to 4 P.M. But there is one officer who holds his court from 4 P.M. to 8 P.M. The convenience of suitors and pleaders requires that all officers should, as a rule, hold their courts during the same hours in the day.

Circulation,
212 copies.

EDUCATION.

The *Rahbar-i-Hind* of the 28th July, in its correspondence columns, says that the Director of Public Instruction, Panjab, has, in his Circular No. 13, dated the 14th March, 1877, fixed the pay of the various grades of teachers of district schools. The circular also lays down certain rules for candidates for employment in the education department. One of the rules declares that no man who has not passed the First Arts examination of any recognised university will be eligible for service in the education department, and that every newly admitted man will have to commence with Rs. 30 a month, the pay of the last grade. We are surprised to find that the director has laid down strict conditions for the admission of new men into the service, while those men who are already in the service are promoted to the higher grade without any regard to merit. Some school masters have not been able to pass their pupils successfully at the middle school examinations.

Circulation,
450 copies.

for the last two years, and this circumstance shakes our confidence in their efficiency as teachers, yet they have got promotion. Those men who have passed the First Arts examination will not get a post of more than Rs. 30 a month at first in the education department now. But hardly any of these men will accept a post of Rs. 30 a month.

Circulation,
130 copies.

The *Urdu Akhbār* (published in Marathi at Akola) of the 28th July asks the Director of Public Instruction, Berar, to make some satisfactory arrangements for providing employment in the public service for the educated youths of the province.

RAILWAY.

Circulation,
700 copies.

The *Oudh Akhbār* of the 4th August, referring to the fact that the stationmasters of Kutni, Slemanabad, and Deori have been severely punished for taking bribes, says that this evil exists more or less at every railway station from which grain is despatched to the famine districts. The grain trade is at present carried on at a great profit, and, therefore, many men are induced to engage in it. But as there is a block in the transport of grain owing to the insufficiency of the rolling-stock, every grain-merchant tries to bribe the stationmaster in order that his goods may be forwarded first, and the highest bidder naturally carries the day. The only way for checking this evil that presents itself to our mind is that some satisfactory arrangements should be made for the despatch of the grain of every merchant by turn, and some high railway official should exercise a strict supervision at every railway station.

LOCAL AND MISCELLANEOUS.

Circulation,
600 copies.

The *Rafah-i-'Am* of the 24th July says that Mr. Neep has shot a native in Burma, and the case is under trial. We cannot believe that a civilised man will ever commit an unworthy act which only becomes a barbarian. If Mr. Neep has actually killed a native, Mr. Neep may have been drunk at the time, or the deceased might have been doomed to die at the time. In fact no fault rests with the European gentleman.

LIST OF PAPERS EXAMINED.

(333)

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, OR WEEKLY, OR OTHERWISE.	DATE.
1	Agra Akhbār	Agra	Urdū	Weekly	July 27th, 1877.
2	Akhhār-i-'Alam	Meerut	Ditto	Ditto	" 28th "
3	Akhhār-i-Tamannai	Lucknow	Ditto	Tri-monthly	" August 1st "
4	Akmal-ul-Akhhār	Delhi	Ditto	Weekly	" July 29th "
5	Akhyar-ul-Akhhār	Lucknow	Ditto	Tri-monthly	" 26th "
6	Aligarh Institute Gazette	Aligarh	Urdū-English	Bi-weekly	" 28th & 31st "
7	Allahabad Akhbār	Allahabad	Urdū	Daily	" 30th to 4th August, 1877.
8	Anjuman-i-Hind	Lucknow	Ditto	Weekly	" 28th "
9	Anjuman-i-Panjāb	Lahore	Ditto	Ditto	" 27th "
10	Ashraf-ul-Akhhār	Delhi	Ditto	Tri-monthly	" August 1st "
11	Dabdabai Sikandari	Rāmpur	Ditto	Weekly	" July 30th "
12	Gwalior Gazette	Gwalior	Hindī-Urdū	Ditto	" 29th "
13	Jaipur Akhbār (Rajputana)	Jaipur	Urdū	Ditto	" 27th "
14	Jalwa-i-Tūr	Meerut	Ditto	Ditto	" August 1st "
15	Kārnāmah	Lucknow	Urdū	Ditto	" July 30th "
16	Kash-i-Patrika	Benares	Hindī-Urdū	Bi-monthly	" 31st "
17	Kaukab-i-Hind	Lucknow	Urdū	Ditto	" August 1st "
18	Kavi Vaahan Sudha	Benares	Hindī-English	Weekly	" July 30th "
19	Khair Khwah-i-Alam	Delhi	Urdū	Ditto	" 31st "
20	Khair Khwah-i-Hind	Ditto	Ditto	Ditto	" August 1st "
21	Khair Khwah-i-Oudh	Lucknow	Ditto	Bi-monthly	" July 30th "
22	Khair Khwah-i-Panjāb	Gujranwālā	Ditto	Ditto	" 24th "
23	Kohi-Nūr	Lahore	Ditto	Bi-weekly	" 28th and 1st August, 1877.

List of papers examined.—(concluded.)

No.	NAME OF PAPER.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY OR OTHERWISE.	DATE.
24	<i>Lauh-i-Mahfuz</i> ...	Moradabad	Hindi-English	Weekly	July 27th, 1877.
25	<i>Lawrence Gazette</i>	Meerut	Ditto	Ditto	" 31st "
26	<i>Málvá Akhbár</i>	Indore	Mahrathi	Weekly	" 26th and 1st August, 1877.
27	<i>Mangal Samachar</i>	Aligarh	Hindí-Urdú	Monthly	July 1st "
28	<i>Marwár Gazette</i>	Jodhpur	Ditto	Weekly	" 30th "
29	<i>Meerut Gazette</i>	Meerut	Urdú	Ditto	" 29th "
30	<i>Mihir-i-Darakhshan</i>	Delhi	Ditto	Tri-monthly	August 1st "
31	<i>Mitra Bilas</i> ...	Amritsar	Hindí	Weekly	July 30th "
32	<i>Mufid-i-Am</i> ...	Agra	Urdú	Tri-monthly	August 1st "
33	<i>Mufid-i-Hind</i>	Delhi	Ditto	Weekly	" 1st "
34	<i>Muhib-i-Hind</i>	Meerut	Ditto	Ditto	July 28th "
35	<i>Mutlai-i-Núr</i>	Cawnpore	Ditto	Ditto	" 31st "
36	<i>Naiar-i-Azam</i> ...	Moradabad	Ditto	Ditto	" 26th "
37	<i>Nizam-ul-Akhbár</i>	Delhi	Ditto	Ditto	" 30th "
38	<i>Núr-i-Afshan</i> ...	Ludhiana	Ditto	Ditto	August 2nd "
39	<i>Núr-ul-Absár</i>	Allahabad	Ditto	Bi-monthly	" 1st "
40	<i>Núr-ul-Anwar</i>	Cawnpore	Ditto	Weekly	July 28th "
41	<i>Nusrat-ul-Akhbár</i>	Delhi	Ditto	Tri-monthly	August 1st "
42	<i>Nusrat-ul-Islam</i>	Ditto	Ditto	Ditto	" 30th to 4th August, 1877.
43	<i>Oudh Akhbár</i>	Lucknow	Ditto	Daily	" 31st "
44	<i>Oudh Punch</i>	Ditto	Ditto	Weekly	" 28th "
45	<i>Panjabi-Akhbár</i>	Lahore	Ditto	Ditto	" 30th "
46	<i>Patiala Akhbár</i>	Patiala	Ditto	Ditto	" 28th "
47	<i>Prince of Wales' Gazette</i>	Meerut	Hindí-Urdú-English	Ditto	" 28th "

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